

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THY CHURCHES.

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FRIENDLY ADVICE.

As address to the youth and children employed
in factory establishments in the
United States.

My dear young friends, permit me to avail my-
self of the press, to express my best wishes for
your present and future welfare. Many of your
number are fatherless and motherless; to such,
I would say, commit your ways, your interests,
your all to God, who has promised to be a father
of the fatherless. Let your helpless condition
induce you to throw yourselves under his Al-
mighty wing,—his parental care. You may tell
him all your griefs, and in his bosom pour out
all your sorrows. Are you oppressed? he can, he
will redress your grievances; are you tempted?
he can succour you; are you sick? he can re-
store you; he will make your bed in your sick-
ness; are you friendless? "he is a friend that
sticketh closer than a brother." A great propo-
tion of your number, if not all, are poor. I
would say to you, using the language of the po-
et:—

"Honor and shame, from no condition rise,
Act well your part, there all the honor lies."

And as there are a greater number of young la-
dies, than of the other sex, suffer me to proffer
my advice to you. Be strictly virtuous;—culti-
vate the strictest principles of chastity in your
feelings, conduct, and conversation. The loss
of female virtue, is the loss of every thing that
can render a woman desirable, or respectable.
The loss of this principle is an irreparable loss
to the individual, and to the community. Let
not your persons be contaminated;—let not your
innocence be sullied by the ruthless touch of the
libertine;—by the approach of the profligate
and unprincipled. Let not your poverty betray
you into sin. Virtue should not be bartered for
gold; the price is above rubies. Watch over
yourselves, and over one another. If you know
of any persons employed among your number,
who are guilty of base and filthy conduct, enter
a complaint to the overseer, that he or she, (as
the case may be) may be removed from the es-
tablishment.

To effect this object, combine your influence,
and you will meet with little opposition. Re-
gard each other's interests and character. Are
any of your number sick and afflicted, adminis-
ter to their wants, according to the ability God
has given you. Endeavor to lessen the sum of
suffering, and increase the aggregate of joy.—
Let the Bible be your companion. Let the close-
st witness your devotions. Let integrity, and
truth, and uprightness of conduct, be precious
in your sight.

What I say unto you, I say unto all of
your number; be faithful in your business;—
regard the interests of your employers. Be frugal
of expenses;—especially of time; improve
your reference to all the great duties of life; and
all the numberless relations in life, which you
may be called to sustain. Act with a constant,
undeviating regard to the glory of God, and your
accountability at the judgment seat of Christ.
Assert and maintain your rights as human be-
ings, citizens, and Christians. Do this in a
proper manner, and with a proper spirit. To
maintain your rights, you must associate on
some general principles. As individuals, you
can exert but little influence against the wealth
and power of these factory establishments; but
your combined influence will be felt and re-
garded. In these factory establishments, the
proprietors are as dependent on your labor, as
you are on them, or their money. It is perfect-
ly in your power to have a voice in regulating
the state of morals. Are any of your number
aggrieved or injured—always bear in mind the
importance of maintaining the spirit of Christ
—your united voice will be heard, if your cause
and conduct be right.

Be particular in the choice of your company;
avoid real wrongs, and every appearance of evil.
Pay due attention to the Lord's day, and the
public worship of God. Be particular in your
selection of boarding places. Speak evil of no
one; do good unto all,—especially to the house-
hold of faith. Patronize those factories where
there are the greatest facilities for the improve-
ment of your minds and morals. My prayer is,
that these establishments may be visited exten-
sively with showers of divine grace; that they
may become places of holy influence;—that
they may purify, rather than contaminate the
moral atmosphere of our land and nation. And
now my young friends, I commend you to God,
and the word of his grace, which is able to
build you up in the most holy faith, and to give
you a place among the saints in life.

A word of advice to heads of families.
Your station is important;—you sustain a

very responsible relation to community in gen-
eral; to your employers; and particularly to the
dear youth, and children, boarding with you.—
I beseech you to watch over their virtue and
morals, with prayerful solicitude, and parental
care and affection. In a word, act towards
them in all respects, as you would wish others
to act towards your children, in exchange of
circumstances. Allow of no rude, vain company
in your apartments;—expel every thing from
your dwellings which would tend to corrupt your
own, or other peoples' children.

To those families professing piety. Let me
enjoin it upon you to maintain in your houses,
regularly, morning and evening, reading the
Scriptures, and social prayers. Let your pray-
ers be short, appropriate, and frequent. Make
your contracts in the beginning, in such a man-
ner, that these privileges shall be guarded from
molestation. In regard to your having meet-
ings in the tenements you occupy, I would only
say, be careful that your meetings do not inter-
fere with the regular hours of labor;—let them
be judiciously conducted, and, in all ordinary
cases, let them be seasonably closed. Give no
occasion to Jew nor Gentile, nor to the Church
of God. You have inalienable rights as men,
as citizens, and as Christians, which you should
surrender to no man, or men. But be careful
that you contend for these rights in the true
spirit of republicanism, and religion. The more
you give up, the more you may. In order to se-
cure, and maintain your rights and privileges,
you must combine your influence.

You feel poor, and liable to be turned out of
employment, should you incur the displeasure of your
employers, and dare not therefore stand up for
your rights and privileges. As individuals you
are weak;—associated, you are strong and pow-
erful. By too tamely surrendering your rights,
you not only injure yourselves, but those who
may come after you, and throw a heavy burden
upon the widow and orphan.

A word of advice to ministers laboring steadily,
or occasionally, in such establishments.

Let your whole entire object be to do good
to the souls and bodies of the inhabitants of
these establishments. Let no party interest
lead you to disturb and divide the interests, the
minds, and exertions of their neighborhood.—
Let the great object be to reform the vicious,
to reclaim the wandering, to raise up the bowed
down, to confirm the feeble minded, to instruct
the ignorant, to comfort the mourners, and to
lead in all the paths of wisdom and virtue.

Let Christians in these places, cultivate brother-
ly love and affection. Let them unite their
influence to do good,—to maintain the public
and private worship of God. Let all minor con-
siderations give place to the greatest. In this
way you will constrain the world to say, "Be-
hold how these Christians love one another."—
In taking this course you will convince those
who know nothing about religion, from experi-
ence, that it is the one thing needful. In this
way you will become the salt of those places,
and send out from thence, the streams of holy
influence. Thus you may shed a light around
you,—give vital energy to every holy principle,
—a proper tone to public feeling,—dispel the
thick darkness, and purify the moral atmosphere
surrounding these establishments.

To Agents and Superintendents.

Your stations are awfully responsible, what-
ever parts or branches of your duties we con-
template. You are intrusted with much busi-
ness and interest;—you are accountable to your
employers and to your God, for the faithful dis-
charge of your multiplied duties. You have
many difficulties to encounter;—many disposi-
tions to deal with, and manage. The writer of
the address is well aware that you must have es-
tablished rules; you must have set times and
seasons for labor, with which no ordinary in-
cidents should interfere. You must have your set
times for your meals, and the workmen must,
and ought to be under the call of the bell; this
is admitted. But while you are assiduously look-
ing to the interests of your employer, you ought
not, and I trust you do not and will not overlook
the dearest interests of those under your care
and direction. It is in your power to do much
good; to encourage among them every thing
that is excellent, every thing dignified, every
thing ennobling, every thing that is liberal and
respectable. Your own personal example will
do much; encourage virtue; frown upon vice;
give countenance to Religion, and religious
meetings; attend yourselves. I do not mean
that you should encourage meetings at improper
times, or late hours, which would interfere with
business; but under proper circumstances, and
on suitable occasions you should lend them
your aid, and give them your influence. I be-
seech you to take a stand against the profana-
tion of the Lord's day, against intemperance,
profanity, lewdness, and every species of vice,
and dishonesty;—and use your influence with
all the friends of religion and morality, to raise
the character, and the healthful tone and state
of those places multiplying in our country.

To the Proprietors of these establishments.

Gentlemen.—
Permit me to transmit a few thoughts to
you on paper, touching your important and ex-
tending interests. I congratulate my country
in view of her internal improvements, and man-
ufacturing establishments, tending to national
prosperity, and independence. I am grateful
also that you have the ability, and disposition to
engage in this laudable enterprise, and thus in-
crease your own, and your country's wealth.—
Gentlemen, it is in your power to do much good.
To do good is to set Godlike—to do good, is to

act in accordance with all good and holy beings
in the universe. To accomplish the greatest
amount of good, in the most extensive sense of
that word, in its bearings and branches, is, and
ought to be, your highest interest and pleasure.
Admitting this to be the object at which you are
directing your wealth and influence, I will ask
your indulgence, while I suggest to your con-
sideration a few thoughts. First, it is intimat-
ly connected with the above named end of all
well directed measures and actions, what you be
particular in your choice of agents and superin-
tendants. Let them not only be men of busi-
ness, but men of honesty, men of feeling, men
of liberal minds and views, men free from bad
habits, men who will in every thing they do and
say, discourage all vicious practices, both in and
out of the factories,—men who understand hu-
man nature,—who feel for a fellow creature.

Let them be men who shall give countenance
to every thing that is laudable and excellent. I
would suggest to your consideration the impor-
tance of adopting some judicious plan, for the
religious and mental improvement of these es-
tablishments under your auspices. In this ar-
rangement, however, let no preference be shown
to any particular denomination—let a liberal
course be in all respects established by you. I
have thought, that if some countenance should
be manifested by yourselves, gentlemen, that it
might prove greatly beneficial to establish popu-
lar lectures on the various sciences, in order
to simplify and condense these subjects as much
as possible, and to give these lectures a reli-
gious and moral bearing; but without your co-
operation nothing can be done effectually.

Should you take this course, gentlemen, your
establishments would assume a high and elevat-
ed character.—your interests would be estab-
lished on a more sure foundation,—your busi-
ness would progress with greater regularity, and
you would render these places the abodes of
wisdom and virtue. I acknowledge, Gentlemen,
that we who profess godliness, have not, in every
instance, recommended to your patronage the
religion we profess. But, Sirs, the religion
which the Holy Scriptures inculcate, and Jesus
Christ came into the world to promulgate, tends
to make the world good and happy. It is this
religion—and not party interests, which I would
wish you to forward.

To the Public.

Christians, we ask your prayers, your sympa-
thies, your liberal patronage and co-operation,
in favor of these establishments, and in favor of
these families,—in favor of these youth,—these
poor,—the widow and orphans. Let the minis-
ters of the Gospel feel more, and do more on
these subjects. Let the public awake to these
things,—let the humane and benevolent come
forth to action. Let Sabbath Schools, Bible-
classes, Library establishments, and all means
calculated to improve the intellect and morals
of the rising and risen generation, receive the
patronage of an enlightened, philanthropic, and
religious public. If judicious, efficient mea-
sures are not adopted;—if the united exertions
of proprietors, agents, superintendents, Chris-
tians, ministers, and the public, are not con-
stantly, and judiciously directed toward these
places, they will at no distant period, become
the haunts of vice, and ignorance; the abodes
of oppression, of slavery, of wretchedness, and
the hot-beds of lewdness, and of every crime,
whose atmosphere will destroy all vital action,
suffocate every religious feeling, and wither ev-
ery virtuous plant. I call upon all men in au-
thority,—I call upon Congress,—I call upon the
State Legislatures,—I call upon religious as-
sociations and conventions,—Missionaries and all
humane societies; I call on Christians and minis-
ters of all denominations,—I call upon God, the
father of the fatherless, and a friend of the friend-
less,—I call upon all to awake to these subjects,
—to foster these extending interests. I close
by presenting this short prayer. May the sceptre
of public feeling and patronage be held out
to me, while I approach this august throne to
plead for the poor and needy. C. P.

From the Episcopal Watchman.
REMARKS OF A PHYSICIAN.
NO. III.

I shall now speak of the effects which are
produced in the organs contained in the chest
—namely, the lungs and heart; because it is
on these, that the cause which I am now con-
sidering, acts with the greatest and most direct
force, and with the most fatal consequences;
though its influence on other organs, and par-
ticularly the liver, is by no means free from
danger, as will be hereafter shown. The cav-
ity of the chest, in which the lungs and heart
are situated, is surrounded externally by a wall
of bone. The anterior part of this bony case,
consists principally of one bone, namely, the
sternum or breast bone; the sides of seven or
eight ribs each; and the posterior part, of the
ribs and spinal column. This structure, like
that of every other part of the human frame,
shows the wisdom of its divine Architect; for
if it had been such as to yield easily to a com-
pressing force, or to admit of a considerable
motion, instead of being so firm as to be but
slightly affected by pressure, and to admit of
an inconsiderable degree of motion; the
vital organs which it contains and protects,
would have been every moment liable to fatal
injury. But notwithstanding these important
organs are thus provided with a defence which
might seem to guard them effectually against
external violence; yet the bony structure which
constitutes this defence, is not so perfectly ri-
gid and unyielding, as to be wholly incapable
of motion. There is provision made for such
a degree of motion between the different parts

of which the walls of the chest consist, as may
correspond with the action of the lungs in res-
piration; and in order to this, there is a por-
tion of cartilage, a substance much more soft
and yielding than bone, connecting the anteri-
or extremity of each rib to the breast-bone,
which not only admits of the motion necessary
for the free action of the lungs, but also of the
ribs being pressed in so much as greatly and
even fatally to impede the foundations of the
lungs and heart. And that the ribs cannot be
pressed inward upon the cavity of the chest, in
the least degree, or their regular and natural
motions interrupted, by any thing that causes
stricture, without affecting more or less seri-
ously those vital organs, must be apparent to
every one when it is informed that they com-
pletely fill the cavity in which they are situ-
ated; and consequently suffer a derangement in
their functions, whenever this cavity is in the
least diminished.

The lungs consist of two principal lobes,
one of which occupies each side of the cavity
of the chest, and so completely fills it, that in
a healthy state its outer surface is always in
contact with the inner surface of the ribs.

The heart is situated partly under the left
lobe of the lungs, and in such a manner that its
point may be frequently felt beating against the
ribs of the left side, and especially whenever
the cavity of the chest is diminished either by
art or disease.

The manner in which breathing is perform-
ed is this: by the action of the muscles which
surround the chest, the ribs are elevated, and
at the same instant a current of air passes into
the lungs, which fills all their cells, and keeps
them in close contact with the ribs. This is
called inspiration, and consists in an enlarge-
ment of the cavity of the chest, and in a cor-
responding expansion of the lungs. After the
air has performed its office in the lungs, the
ribs are made to descend by an action of the
muscles, and to press a little inward; in con-
sequence of which the lungs suffer such a de-
gree of compression, as causes them to ex-
pel the greater part of the air which they had re-
ceived during the inspiration. This is called
expiration, and these two series of actions al-
ternating with each other, constitute the func-
tion of respiration.

From this exhibition of the process of breath-
ing, it must be evident that whenever the ribs
are so confined as to be incapable of perform-
ing their usual motions, the lungs cannot ex-
pand so as to receive the necessary quantity
of air; in consequence of which the circulation
of blood through them is greatly obstructed;
and those changes which ordinarily take place
in this fluid, and which are indispensably
necessary to the health, are but very imperfectly
produced. Instead of acquiring the bright red
color which it always does when unobstructed
in its passage through the lungs, and on which
its vital properties very much depend, it returns
back to the heart, of a dark purple color; and
in this state, which renders it very unfit for the
many and important purposes for which it was
designed, it is sent through the system. The
first effects which result from this imperfect
change of the blood in the lungs, are felt by
the heart; because this organ cannot perform
its office in a proper manner, unless the blood
has acquired those properties in the lungs, on
which its power of stimulating the heart, and
causing it to contract in its contents with a
suitable degree of force, depend. These ef-
fects consist in palpitation and other irregu-
larities in the circulation, which are not only dis-
tressing and alarming in themselves, but fre-
quently occasion sudden death, or lay the founda-
tion of incurable disease. The secondary
effects, however, of the cause which I am con-
sidering, are not less important than those
which have just been mentioned: and these
are particularly manifested in the brain and
nervous system.

The brain and nerves cannot perform their
necessary offices without being supplied with
blood that has undergone the usual change in
the lungs, any more than the heart can; and
consequently when black blood is returned from
the lungs to the heart, as it is when these or-
gans are interrupted in their functions, and
consequently to the brain, the functions of this
organ are more or less deranged; and as the
nerves are all connected with it, the disorder is
communicated to them, and by them to every
part of the system. The effects which are thus
produced through the medium of the brain and
nerves, are so many and various, that it would
be difficult to enumerate them; but some of
the principal of them are fainting, dizziness in
the head, general languor and debility, depres-
sion of spirits, fullness and pain in the head,
epilepsy, palsy, apoplexy, and not unfrequently

Such are some of the effects which result
from the blood not having undergone the proper
change in the lungs; but besides this, there is
another cause which tends greatly to increase
the danger occasioned by compression of the
chest, and that is, the mechanical impediment
to the action of the heart, in consequence of
the lungs not being allowed to expand, and
leave the great organ of the circulation at lib-
erty to perform its office in its accustomed
manner.

Now, although we do not meet with the ef-
fects which have just been described, in an
alarming degree in every instance of artificial
stricture; yet it is a fact which cannot be de-
nied, that they are felt in a greater or less de-
gree by every individual who follows this detest-
able fashion; and that no one, therefore, is

exempt from the danger of sudden death as a
consequence of it, or of becoming the victim of
some incurable disease of the vital organs.—
We hear almost every day, not only of females
dying of organic disease of the heart or large
arteries, but also of their falling down dead
when supposed to be in their usual health, and
free from every complaint that could threaten
danger to life.

The causes of these melancholy events are
obvious, and is not in the least surprising that
they occur thus frequently. While the chest is
so closely embraced that the lungs are incap-
able of expanding, and the blood consequently
accumulates in the lungs, brain, and large ves-
sels near the heart; a rupture of the distended
vessels is very apt to take place, and when it
does, immediate death is almost always the
consequence. And this is particularly apt to
happen during an unusual muscular exertion, or
excitement of the feelings; because at such
times the blood always moves with increased
force and rapidity, and if there is a tendency to
accumulation in any part, it is then greatly in-
creased. Hence those instances of sudden
death which have occurred in ball-rooms and
other places, where there was both an increase
of muscular exertion, and an excitement of the
feelings. It was very uncommon, only a few
years ago, to hear of an instance of sudden
death among females, and especially among
those who had not passed the meridian of life,
and were not strongly predisposed to apoplexy
or palsy. But since it became fashionable for
them to obstruct the action of their vital organs,
instances of sudden death among them have
become alarmingly frequent, and particularly
so among the younger part of the sex; whose
forms being more yielding, and whose fondness
for the reigning fashion being less under the
restraint of reason, they are much more liable
to have their health injured, and their lives en-
dangered by this cause, than those who have
reached that period of life, when the frame has
become less yielding, and when the love of fash-
ion has suffered some abatement. Most of
these instances of sudden death, are unquestion-
ably to be attributed to the practice we are
censuring; and to the same cause are also to
be attributed a large proportion of those cases
of organic affection of the heart, as well as fa-
tal diseases of the lungs, which are so much
more frequent now than at any former peri-
od.

MEANS OF PRESERVING A DEVOTIONAL FRAME OF MIND.

The Christian after having enjoyed a season
of spiritual prosperity, by neglecting the means
for its continuance, often before he is aware
of danger, finds himself at an awful distance
from God; and in amazement inquires, Why
am I thus? But this wonder would cease had
he only a correct view of his delinquencies in
duty. While his conscience is measurably sat-
isfied with an external routine of duties, he
strangely forgets how much depends upon the
manner of performing them.

It is necessary in the first place, that every
temptation to sin should be constantly and firm-
ly resisted. Trifling thoughts and trifling con-
versations have a direct tendency to banish se-
riousness, and unfit the mind for devotional ex-
ercises; hence every thing of this kind should
be avoided by those who would experience un-
interrupted enjoyment. And especially should
they be doubly guarded against their most easily
besetting sins.

But watching and guarding against tempta-
tion is but a part of the work: the mind must
be actually employed in religious exercises.—
Reading the scriptures and reflecting upon
their sublime truths has been found to be a
very important means of keeping alive the
flame of sacred devotion. In doing this, the
mind comes in contact with those truths which
united with the Spirit that dictated them,
have a transforming influence.

In addition to this exercise, secret prayer is
another important means of preserving a devo-
tional frame of mind. It is impossible to enu-
merate all the advantages attending the faith-
ful performance of this duty. It is a medium
through which God is pleased to bestow his
choicest favors to man. This fact is sufficient
to convince us that in the mind of God, at least,
it is a duty of some importance.

Although it is while engaged in this duty,
that we entertain the most humiliating views of
ourselves, feel the liveliest sense of our guilt,
the intrinsic turpitude and awful demerit of sin,
yet these discoveries are not calculated in the
end to destroy our devotion, but rather to in-
crease it. For in the proportion that we dis-
cover our wretchedness, so will be our anxiety
to go and tell our griefs to Him who hears
prayer: and who has ever found nearness of
access to the mercy seat, and beheld Jesus in
his loveliness as his Saviour, and has not felt
the raptures of holy love and devotion?

Surrounded as we are by the objects of
sense, by which the attention is very naturally
drawn off from the contemplation of holy sub-
jects, it would seem proper, even if there were
no scriptural injunctions to that effect, that
stated seasons should be set apart for closet de-
votion. Here the mind receives impressions
from the Spirit of truth, not soon to be effaced.
Here we may learn the value of temporal and
of spiritual things, somewhat as God views
them. Here we may receive new ideas cal-
culated to enlarge the heart. Here, too, we
may gain strength to go forth and wage suc-
cessful war with every darling sin.—Protestant
Sentinel.

THE WORK OF AFFLICTION.

Extracted from an original, consolatory letter, written to a friend, by the Rev. Robert Hall.

It was once a reconciling thought to me in great trouble, that afflictions are compared in scripture to workmen; all employed, and busy in the Christian's behalf. They work for you; it might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment: for the end to be accomplished, is, "a far more exceeding and eternal weight of glory." As persons take pleasure in reviewing the industrious workmen, so the Christian, with Paul, may rejoice, not only in the Lord, but his tribulations also. "I take pleasure in afflictions also," &c. If God send a great affliction, (thought I,) we may then view it as a fresh workman, engaged in our favor; and not only so, but look upon it as one who, in consequence of singular strength, will despatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let patience have her perfect work; she is a pensive, but a precious grace. Have likewise labours abundant in the Lord: Desire goes in search after celestial productions; Hope stands on tiptoe to view them; Faith goes to receive them, and brings them home. Thus, the just shall live by his faith; for what Faith brings, Love cordially receives, and Volition bids it welcome. Joy sings, and makes sweet melody; Peace possesseth; Rest receives; and Fear ceaseth to quake, and Jealousy to tremble. How well it is for the soul, when tribulation worketh for her, and when every grace is active in her! Angels encamp about her, and God rejoiceth over her to do her good.—I would not be tedious: excuse my prolixity.

I remain your affectionate and sympathizing friend, and I hope brother, in the kingdom and patience of Christ Jesus.

ROBERT HALL.

From the Church Member's Guide.

CHARACTER OF A MINISTER'S WIFE.

In her own personal character, there are two traits which should appear with peculiar prominence, and shine with attractive lustre in a minister's wife; these are, *PIETY* and *PRUDENCE*. Her piety should not only be sincere, but ardent; not only unsuspected, but eminently conspicuous. Her habits, her conversation, her whole deportment, should bear the deep, bright impress of heaven. She should be the holiest, most spiritual woman in the church. Her prudence should equal her piety. Without the former, even the latter, however distinguished, would only half qualify her for her important station. Her prudence should display itself in all her conduct towards her husband. She should be very careful not to render him dissatisfied with the situation he occupies. Many a minister has been rendered uncomfortable in a situation of considerable usefulness, or has been led to quit it against the convictions of his judgment, by the capricious prejudices of his wife; whose ambition has aspired to something higher, or whose love of change has coveted something new. A minister's wife should consult her husband's usefulness, and be willing to live in any situation, however self-denying its circumstances may prove, where this is promoted; and considering the influence she has over his decisions, she should be very careful how she employs it in those seasons when a change is meditated.—Her prudence should render her extremely careful, not to prejudice her husband's mind against any individual who may have, designedly or unintentionally, injured her. In not a few cases, have pastors been drawn into contention with some of their friends, by the imprudent conduct of their wives, who, possessing a morbid sensibility of offence, have reported, amidst much exaggeration, affronts which they ought not to have felt—or feeling, ought to, have concealed. Instead of acting as a screen, to prevent these petty vexations from reaching his ear, they have rendered their tongues a conductor, to convey them to his bosom. They should hide many things of this kind, which it is not important he should know, and soften others of which he cannot be ignorant.

In all cases where her husband is the direct object of a supposed or real injury, a minister's wife should be very cautious how she acts.—Intended by nature, and inclined by affection, to be a partisan and an advocate in her husband's cause, so far as truth and holiness will allow, she should at the same time endeavor, rather to mitigate than exasperate the displeasure of his mind. Her breath in such cases, if imprudently employed, may fan a flame which in its progress may consume all the prosperity of the church, and half the reputation of her husband. Let her therefore govern her own spirit, as the best means of aiding to govern his. Let her calm, conciliate, and direct that mind, which may be too much enveloped in the mist of passion, to guide itself. Let her not go from house to house, dropping sparks and scintillations from a tongue set on fire of hell. If her husband be the head of a party, let her not envenom their minds with bitter words, which are sure to be rendered still more bitter, by the lying reporters who carry them to the opposite party. Prudence in a pastor's wife, would have often saved a church from division.

From Hinton on Revivals.

Negligence of the salvation of others is an unaccountable abandonment of our privilege. The honor and the delight associated with saving a soul from death, surely make a very intelligible and powerful appeal to the heart; and it might well have been supposed that, in pursuit of such an object, and in the communication of such benefits, we should have gone forth with joyful zeal. Were any one to authorize us to enter into a scene of distress, where, for example, the hungry and the naked, the oppressed and the captive, the sick and the dying,

were to be found, to announce a relief for every want, and to carry comfort to every mourner, should we not rejoice to execute the commission? And yet, when God makes us his almoners, and instrumental dispensers of his bounty, we are comparatively sluggish, if not almost unmoved! To which of the condemned sinners around us may we not proclaim a free forgiveness? Which of the hungry poor may we not assure of a welcome to the gospel feast? To which of the miserable may we not exhibit the Saviour's fulness of grace? Which of the perishing may we not hope to snatch as a brand out of the fire? What, then, is the meaning of our slothfulness? Is it that such deeds as these yield us no joy? that we count our privilege a task? that we reckon the labor more than the reward? O hearts destitute alike of ambition and of pity! We confess, then, that we disown the luxury of doing good, and desert the station of benefactors of our kind. It is an honor and a joy, in which, though they are worthy of the highest, we have no pleasure. Wishing to increase our felicity, he has caused them to overflow from his own bosom to ours; but we disrelish and repel them. And for what do we refuse them? Are there any pleasures holier, or more exalted? None. Is it to be more active in relieving temporal wretchedness? No. He that does most for men's souls, will always do most for their bodies. It is merely to sink down into selfishness and indolence; to give ourselves to the world, in its vanities or its cares; and to lead a life which is far more wearisome as it passes, and will be totally fruitless when it is gone.

It may perhaps be conceived, that the instrumentality to be employed in the progress of religion is to be chiefly that of ministers and missionaries. Without having any wish to depreciate the office of the ministry, or to diminish its responsibility, I must be allowed to say, that I think the sentiment is carried much too far. In the means to be used for the universal prevalence of religion, there is much that ministers, with whatever zeal, cannot do—it must be done by private Christians, if done at all; and there is much more which they can do far better than ministers. Besides, would Christ have fitted so many thousands and hundreds of thousands of persons for usefulness in saving sinners, without intending to bring them into action, and into a measure of action proportionate to their value? Does he mean that his wide triumphs should be won by the comparatively small number of his people technically known as ministers? The idea is absurd; and it is falsified by fact. Inquire where it is that the spread of religion partakes most largely of the character of apostolic or millennial days; and you will have for answer, It is in the West Indies, and the islands of the Pacific Ocean; where indeed they have zealous ministers, but where, too, they have zealous converts. It is in the West Indies, where a single negro, in defiance of his master's wrath, (no trifle in a land of slavery,) induces four hundred of his companions to hear the gospel, and has the pleasure of soon seeing forty of them join the church.—It is in the isles of the Southern Sea, where men are scarcely converted, before they take a boat to a distant isle, and live for nothing, but to save their brethren. This is the spirit we want at home: when shall it once be?

INCONSISTENCY OF MINISTERS.

Another particular, in which many preachers show great inconsistency, is the want of emotion in delivering the truths of God to their fellow-men. What should we say of a judge, who could pronounce the sentence of death on a dozen pirates in a tone of entire indifference? Should we not regard him as destitute of all the common sympathies of our nature? The ambassador of Jesus Christ announces the condemnation, conditionally, not of a dozen individuals merely, but of hundreds. The death which he predicts, terminates not with the noise and bustle of a public execution, but lingers through eternal ages. The misery of which he forewarns his fellow-men, is not the agony of a frail, perishing body, but an inconceivable weight of wrath, which will rest on the undying soul. Yet we often see the preacher delivering these solemn messages, in a dead, monotonous tone, which serves only to lull his audience to sleep; his countenance expresses no concern for the result of his message, or the salvation of his flock; no tear of compassion trickles down his cheek; but all is cold, stiff, unmeaning, and powerless. Still, this same preacher congratulates himself that he has preached the truth, and declared that he has cleared the skirts of his garments of the sinner's blood. Is this consistent? Says the pious Baxter, "There is no jesting in heaven or hell. The saints have a real happiness, and the damned a real misery. There are no remiss or sleepy praises in heaven, nor such lamentations in hell. All there are in earnest." How is it possible for a man to deliver his message without emotion, when infinite joys or endless woes may depend on every sentence? The fact is, if actions are any criterion, there is vastly too much indelicacy in the most faithful soldiers of the cross.—*Vt. Chronicle.*

MOURNING APPAREL.

Notwithstanding the long established custom of wearing black at the decease of relatives and friends—notwithstanding the tyranny of fashion, especially when connected with the tenderest sensibilities of our nature—indicating the depth of our affliction at the sundering of the dearest earthly ties, yet we are rather surprised that good sense is so rapidly gaining ground in this case—that mourning apparel is so extensively going into disuse, when so little has been said on the subject. The fact is, this is a thinking, reflecting and acting age. The antiquity of a custom cannot shield it from scrutiny. People are not afraid to examine for themselves, and to act according to the convictions of their understandings.

We have within a few weeks had very favorable opportunities for judging of the extent in the change in relation to this subject. We

have seen a very considerable number of families, occupying different stations in society—some of them professors of religion, others that were not—who have been deprived of some near relative, refusing compliance with the mandate of fashion in relation to mourning apparel, daring to act according to the dictates of their judgment, even under those trying circumstances. Indeed we are confident, that in much more than half the instances in this vicinity, where families have been invaded by the hand of death, no mourning apparel, or mourning badge has been worn, to tell to the world the depth of their affliction, or to excite the pity and sympathy of friends.

The more closely this subject is examined, the more apparent will be the reasons for the change which has thus been begun, and the more men are governed by the decision of their judgment, the more rapid and complete will be their emancipation from the trammels of a custom which has nothing else to plead for its continuance, but its high antiquity.—*Rochester Observer.*

REVIVALS.

WORCESTER, MASS.—Agreeably to previous notice, a four days' meeting was held last week, by the Baptist and Congregational churches in Worcester. More than twenty clergymen of the different denominations, were present. We had the privilege of attending a part of the services on Thursday, which appeared peculiarly earnest and impressive. Rev. Mr. Hague, Dr. Wisner, and Dr. Beecher, of Boston, preached in the course of the day and evening. At the close of the sermon in the evening, we understand there were upwards of 150 who professed to be anxiously inquiring what they must do to be saved. We trust this will prove to be but the commencement of a glorious and extensive harvest of souls, who shall be gathered into the kingdom of the Redeemer.—*New Eng. Rep. Reg.*

REVIVALS IN VIRGINIA.—The following is an extract from a correspondent of the N. Y. Observer:—

"My stay at the ancient borough of Norfolk, where I arrived early in the morning of the 2d, was short; for I soon embarked on board the steam-boat Richmond, for the metropolis of the State. But short as it was, it was long enough to hear with delight what God was doing in the churches there. In the Methodist, Baptist, and Episcopal churches, a good work of the spirit is going on, and many have already been brought to the knowledge of the Saviour. In the Presbyterian church, also, there have been several interesting cases of conversion.

"I am happy to say that the Baptist, Methodist, and in some measure the Presbyterian and Episcopal churches in Richmond, are visited with the effusions of the Holy Spirit, and many are turning unto the Lord.

"The state of religion in Lynchburg is interesting. There are two Methodist, two Baptist, two Presbyterian, and one Episcopal church. The spirit of the Lord has been poured out upon this place during the last year. The state of things in Bedford county, which lies south of Lynchburg, is also very interesting. The Rev. Mr. Mitchell, who is the pastor of the 2d Presbyterian church here, has several times preached in two vacant Presbyterian churches in that county, with great success. Many have been awakened, and among them, some of the most influential men in the county. I could give you many very interesting particulars relative to this work, if time and space allowed."

Sandy River Baptist Church, Va.—Our correspondent thus writes, "On the fifth Lord's day in May last, a four days' meeting was held at Sandy River church, Prince Edward co. This has resulted in a very interesting revival. A considerable number has been baptized; but the number of inquirers is much greater. Inquirers are not apt to make sudden professions under the preaching heard at this place. It is pointed, discriminating, and heart searching. Never have I heard more pointed warnings given to inquirers, against resting in a dead speculative faith. More regard is paid to the qualifications of members, than the increase of numbers.—*Chr. Index.*

Favorable Appearances.—A letter from Murreboro, N. C. under date of Aug. 3, gives information of a pleasing state of things in that region. The writer says, "Our four days' meeting ended last Sabbath, when it appeared that the Lord was with us. There was a large number in the character of mourners: I think we are on the eve of an extensive revival. Our beloved pastor, Elder James Delf, has baptized between 30 and 40 since the first appearances of this work of grace.—*Chr. Index.*

Valley of the Mississippi.—According to the Baptist Tract Magazine, there are in the Valley of the Mississippi, 1716 Baptist churches, with 1,036 ministers, and 85,611 communicants. The Methodists have in the same region, 3 conferences, 618 travelling preachers, and 173,083 members, viz. 153,315 whites, 15,576 colored, and 4,192 Indians. Number of stationary ministers not known. The Presbyterians have there, 10 Synods, 43 Presbyteries, 543 ministers, 936 churches, and 60,625 communicants.

THE SAVIOUR'S VISITS.—His visits are always designed to humble us; and so long as they produce this effect, he will continue them; for the high and holy One who inhabits eternity, dwells also with him who is of an humble and contrite heart. But if we begin to grow proud of his favors; if we imagine that he blesses us with his presence, on account of any worthiness or excellence of our own; if we begin to look down with contempt on others, who are less favored, he will quickly withdraw, and leave us to shame; for while he gives grace to the humble, he sets himself against the proud, to abase them.—*Payson's Sermons.*

For the Christian Secretary.

REVIVAL IN DANBURY.

DEAR BROTHER CANFIELD:—The Second Church in Danbury (to which I now minister) is enjoying a visit of mercy. On the Sabbath before last, two were buried with Christ in baptism, and on last Sabbath eleven willing converts testified their love to the Saviour, and their regard for his institutions. In the afternoon they were all added to the Church, and now continue in the apostles' doctrine and fellowship, &c. Most of these are in the morning of life, and give pleasing promise of future usefulness. We trust that the work is but begun, and that many more will covet to tread in the footsteps of the Saviour.

A new house of worship has been erected for the accommodation of this Church on a commanding eminence near the village. It is a simple and elegant structure, forty feet in front, by fifty in depth, with a neat spire. In a short time we hope to enter its courts with thanksgiving, and its gates with praise; at which time it is intended to have a meeting of three days continuance, for the promotion of religion, to which we earnestly invite those brethren whose location and circumstances will admit of attendance.

Yours truly, THO. LARCOMBE.

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 17, 1831.

BROWN UNIVERSITY.

A Meeting of the friends of this venerable institution was held in the Vestry of the First Baptist Church in Providence, on the evening before Commencement. D. Sharp, D. D. was called to the chair, and Rev. J. O. Choules appointed Secretary. The throne of grace was addressed by Dr. Sharp.

Rev. E. Thresher, Cor. Sec'y of the Northern Bap. Edu. Society, made some interesting remarks, on the importance of ministerial education, and expressed his strong desires that some provision might be made to defray the expenses of beneficiaries at the University.

Rev. A. Caswell gave the outlines of a plan which had been considered by some of the friends of the College. He said the tuition was \$36; it could be afforded no less. The plan was, to raise money to reduce the tuition of beneficiaries to \$16; or, in other words, to pay \$20 for each; the individual or Society furnishing the money, always having the right to nominate the student to receive the benefit of this charity.

The claims of the University on the patronage of the Baptists, and the importance of rigorous efforts, to place beneficiaries on as advantageous a footing in this, as they may find in other Institutions, were advocated by Rev. Messrs. J. D. Knowles, of Boston, Charles Train, of Framingham, J. O. Choules, of Newport, Benj. Wade, of Woburn, and G. F. Davis, of Hartford.

Gentlemen and ladies present became responsible for 27 students, or \$540, on the plan proposed by Professor Caswell.

A Committee, consisting of Rev. Messrs. Henry Jackson, Jas. D. Knowles, Gustavus F. Davis, Rufus Babcock, Jr. John O. Choules, Alexis Caswell, and Charles Train, was then appointed to solicit further donations, and in general to promote the interests of the University, for the year to come. The pastor of the Baptist Church in Providence, together with Rev. J. O. Choules, were appointed to make arrangements for the next meeting, on the evening before Commencement, 1832, and the meeting adjourned.

COMMENCEMENT OF BROWN UNIVERSITY.

The Sixty Second Annual Commencement of this Institution was celebrated in the Meeting house of the First Baptist Church in Providence, on Wednesday last. The following were the order of Exercises:—

1. Prayer by Rev. J. F. Bridges, of Southwick.
2. Reading of the Scriptures by Rev. Andrew M. Smith, of Westfield.
3. Sermon, by Rev. Benj. Putnam, of Springfield.
4. Ordaining Prayer, by Rev. Henry Archibald, of West Springfield.
5. Charge by Rev. A. Lefavour, of Suffield.
6. Right hand of fellowship, by Rev. Jonathan Wilson, of Suffield.
7. Address to the Church and Congregation, by Rev. Mr. Townsend, of Middlefield.
8. Benediction by the candidate.

Their new and commodious house was filled to overflowing; and the singing added much to the interest of the occasion.

NEWTON THEOLOGICAL INSTITUTION.

The annual Examination of the Students in the Seminary took place on Wednesday last, in the Chapel. The Recitations in Hebrew, Greek, the principles of Interpretation, &c. were very satisfactory to the Corporation and the visitors, and inspired the hope of usefulness, with respect to those who are receiving the cultivation bestowed at this institution.

In the evening an Address was delivered before the Missionary Society of Inquiry on "The obstacles attending the Missionary Enterprise, and the practicability and importance of overcoming them." This Address was delivered by Mr. Nathaniel Harvey of the Junior Class, and was an interesting performance. Some additional remarks were made by Dr. Bolles, and prayers were offered by the Rev. Messrs. Bolles and Train.

The Trustees of the Seminary held their Annual Meeting on the morning of Thursday.

In the afternoon the Exhibition was attended in the Baptist meeting-house. [Particulars hereafter.]

friends of the University, who are also the friend of God—that moral and intellectual cultivation are happily blended in the instruction of this University.

At 4 o'clock, the Phi Beta Kappa assembled, and heard an Oration from President Wayland, and a Poem from Mr. Silas Dean. The Oration was on "The Philosophy of Analogy"—a subject which the President said he had never been discussed in the English or any other language. It was a masterly production, worthy the pen of its distinguished author; and will, no doubt, raise still higher the reputation he has already acquired as an original thinker, as well as a most profound scholar. Blessed is the literary institution that has such a head; blessed the denomination that has such an advocate; blessed the nation that has such a son. The poem was full of wit and good sense, and enlivened the attention of a numerous and enlightened audience for one hour and a half.

ORDINATIONS.

During the session of the Ashford Conference of Churches, held in Killingly, on the 7th and 8th inst. Mr. William Chaffee, late a member of the Hamilton Theological Institution, was presented to the Conference, by the First Baptist Church in Ashford, of which he is a member, as a candidate for ordination. In conformity to the request of the Church in Ashford, the Conference resolved itself into an ecclesiastical council for that purpose. Rev. S. S. Mallory officiated as Moderator, and Rev. Geo. B. Atwell, Clerk. After the ordinary examination of the candidate, the council being unanimously satisfied with the evidence of his Christian experience, and call to the ministry, and with his views of Gospel doctrine, and Church order, proceeded to his ordination on Thursday, P. M. in the following order:—

1. Reading of the Scriptures by Rev. A. Babcock, of Pomfret.
2. Introductory Prayer, by Rev. J. M. Hunt, of Mansfield.
3. Sermon, by Rev. F. Wightman, of Middle town, from Matt. xxviii. 19, 20.
5. Consecrating Prayer, by Rev. S. S. Mallory, of Willington.
6. Charge by Rev. J. Grow, of Thompson.
7. Hand of Fellowship, by Rev. G. B. Atwell, of Woodstock.
8. Concluding Prayer by Mr. J. H. Vinton, of the Hamilton Institution.

Mr. Chaffee is about to proceed in company with several young men from the same Institution to the Valley of the Mississippi, to engage in Missionary labours. He will be accompanied by the best wishes and fervent prayers of his brethren, for his success, in the great and important work to which he has devoted the residue of his life.

On Tuesday the 6th inst. Rev. John W. M'Donald was ordained pastor of the 1st Baptist Church of West Springfield, Mass. The following were the order of exercises:—

1. Prayer by Rev. J. F. Bridges, of Southwick.
2. Reading of the Scriptures by Rev. Andrew M. Smith, of Westfield.
3. Sermon, by Rev. Benj. Putnam, of Springfield.
4. Ordaining Prayer, by Rev. Henry Archibald, of West Springfield.
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THE HARTFORD ASSOCIATION.

Will hold its next session with the Baptist Church in North-East, to commence on Wednesday, the 12th of October. It is the request of said Church that as many brethren as can make it convenient, will assemble on Tuesday, and that brethren will remain at least two days after the business of the Association shall be finished, to hold meetings for preaching, and other religious exercises.

The absence of the editor of this paper for some days past will, we trust, be a sufficient apology for the omission of some communications which have been received.

NOTICE.

A special Meeting for religious purposes will be held with the Baptist Church in Amenit, N. Y., commencing on the third Wednesday of September instant. Services to begin at half past ten, A. M., and to continue as long as it may be deemed expedient.

It is earnestly requested that no ordinary occurrence will be allowed to prevent the attendance of ministering brethren and others who love the prosperity of Zion and the souls of sinners.

WILLIAM HUTCHINSON.

The above notice was left at this office last week, but we much regret was omitted through mistake.

General.

FRANCE.—By the kindness of the friends of the 2d of Aug. and the 12th of the 25th of the Cadiz Journal, French and Portuguese of the Treaty is, to money to each, imprisoned against the sentence against the same penalty be a Police;—that an thousand francs be paid; and the agreed upon between given as a reimbursement for the damages.

LETTER FROM GEN.

My Dear General.—With what pleasure I have applied to address received it, however, a moment in relation to the great gratification of this manner, the of liberty in two whose constancy tudes—whose character grand in the dangerous armies; the disinclined to the working fidelity of prof for his fellow men most grateful rec.

You are already attended our efforts. On the was attacked in the the Russians in general, and at last Russian command, thing alleged to the vent the object I to the present day maintain our anxiety and confident in the and strong in the to the cause, being approaches when show less apathy of opinion, which they will interpose perhaps, yet deprecate the prayers, many other friends half, be vouchsafed ness, the respectful team and attachment.

MARRIAGE OF LEOPOLD.—The arranged Leopold are, accompanied by the Princess Maria of Saxe-Coburg.

From the N. Y. FR.

By the brig Mont Buenos Ayres, we papers to the 16th of the Chamber of

sion. General Lopez destroyed Col. Ech wandering about a letter received lution at Puerto Al La Plata generally quiet.

A convention has and the allied river ty of alliance, offered to be defended against is to promote, by a consolidation of a general will.

A letter upon which dated Mexico, 27th of the Republic what it was previous represents public ed; agriculture and the people as t

DON MIGUEL.—marks that certain the fact, that Don M to be made to the who were tried on ted; having been of the guard put over will at least amount of detention.

DESTRUCTIVE S ed at Philadelphia which are given by House books of the gale has been expe which has done e different kinds. It injured a portion of Havana.

From the Not On the 13th inst. in the province of lence, and the dar the recollection of tence. Several pers crops. The coffee early; and the lot in the field, is estim such a lamentable thrown into great of a famine.

Extract of a letter, P. On the accounts of Cayes, Jerome, and especially from Aus houses remain stand to the ground, and eighty out of four bu distress will be dire wast of ground pro vure houses at Aux all the property. C The Europeans were wood.

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General Intelligence.

FRANCE AND PORTUGAL.

By the kindness of J. M. Sanderson, Esq. we have before us files of the Diaro Mercantile de Cadiz, to the 23d of Aug. and the Gibraltar Chronicle from the 12th to the 20th ult. The only article of interest of the Cadiz Journal seems to be the treaty between the French and Portuguese Governments. The amount of the Treaty is, that there shall be an indemnity in money to each of the French persons who were imprisoned and banished, and a revocation of the edicts against them—that the judges who pronounced sentence against them shall be dismissed—that the same penalty be adjudged to the intendants general of Police—that an indemnification of eight hundred thousand francs be paid for the expenses of the expedition; and that a further sum hereafter to be agreed upon between the two governments, shall be given as a reimbursement to the French merchants for the damages sustained in their commerce.

LETTER FROM SCHRYNECKI TO GEN. LAFAYETTE.

My Dear General,—

With what pleasure should I have sooner replied to the flattering letter which you did me the honour to address me on the 21st of April. I received it, however, after a long delay. I lost a moment in returning my thanks, and expressing the great gratification it affords me, to receive in this manner, the favorable regard of the veteran of liberty in two worlds—of a person so eminent, whose constancy has been superior to all vicissitudes—whose character has been preserved equally grand in the dungeon of Olmutz and at the head of armies; the disinterested citizen, in fine, who has exhibited to the world so rare an example of undeviating fidelity of principle, and disinterested regard for his fellow men! This, indeed, is one of the most grateful recompenses to which I can aspire! You are already aware of the success that attended our efforts to throw some succors into Lithuania. On the return from that expedition, I was attacked in the neighborhood of Ostrolenka by the Russians in great force. The combat was obstinate, and at last degenerated into carnage. The Russian commander, however, in spite of every thing alleged to the contrary, was not able to prevent the object I had in view. Thus we have, up to the present date, been enabled successfully to maintain our anxious struggle against so great odds, and confident in the enthusiasm of our countrymen, and strong in the valor of our army we will yet sustain the cause, being persuaded that the moment approaches when constitutional governments will show less apathy concerning the outrages on public opinion, which have been committed. We think they will interpose for our noble Poland, on which, perhaps, yet depends the safety of Europe itself. May the prayers, my dear General, that you and so many other friends of humanity put up in our behalf, be vouchsafed! And design receive with kindness, the respectful assurance of the profound esteem and attachment with which I am,

Yours, &c.,

SCHRYNECKI.

MARRIAGE OF KING LEOPOLD.—Brussels, July 25.—The arrangements relative to the marriage of Leopold are, according to report, now about to be commenced. The chosen Queen of Belgium is the Princess Maria of France.—*New-York Daily Advertiser.*

FROM LA PLATA.

By the brig Montevideo, arrived yesterday from Buenos Ayres, we have received our file of newspapers to the 16th of July.

The Chamber of Representatives were in session.

General Lopez's division in Cordova had quite destroyed Col. Echegarria's force, which had been wandering about since the capture of Gen. Paz.

A letter received at Montevideo, mentions a revolution at Puerto Alegre. At Buenos Ayres and in La Plata generally things appeared tranquil and quiet.

A convention had been formed between Cordova and the allied river provinces, preparatory to a treaty of alliance, offensive and defensive. Cordova is to be defended against foreign aggression, and she is to promote, by all means in her power, the prompt consolidation of a system in accordance with the general will.

A letter upon which every reliance can be placed, dated Mexico, 27th July, vividly contrasts the condition of the Republic, at the present moment, with what it was previously to the war in the south.

It represents public confidence as having been restored; agriculture and commerce as rapidly advancing, and the people as happy and prosperous.

DON MIGUEL.—A Washington correspondent remarks that certain information has been received of the fact, that Don Miguel has ordered compensation to be made to the American sailors of the Galathea, who were tried on the charge of mutiny and acquitted; having been only concerned in an affair with the guard put over them, and that the indemnity will at least amount to their wages during the time of detention.

DESTRUCTIVE STORM IN CUBA.—Letters received at Philadelphia from St. Jago, the contents of which are given by Mr. Sanderson, on the Coffee House books of the former city, state that a violent gale has done extensive damage to property of different kinds. It is stated that it has materially injured a portion of the walls of the Moro Castle at Havana.

From the Noticioso Mercantile, Aug. 25.

On the 12th inst., a violent hurricane took place in the province of Cuba, which, from its great violence, and the damage caused, is unparalleled in the recollection of the oldest inhabitants of the province. Several persons lost their lives, besides their crops. The coffee plantations have suffered considerably; and the loss on goods stored, and the crops in the field, is estimated at several millions. By such a lamentable catastrophe, the inhabitants are thrown into great consternation, being apprehensive of a famine.

Extract of a letter, dated

PORT AU PRINCE, Aug. 28, 1831.

The accounts of the late hurricane from Aux Cayes, Jeremie and Jacmel, are most deplorable—especially from Aux Cayes, not more than twelve houses remain standing there, the rest are levelled to the ground, and in Jeremie three hundred and eighty out of four hundred were blown down. The distress will be direful throughout the country for want of ground provisions. The water rose in the houses at Aux Cayes to six feet, and destroyed the property. Coffee is very scarce at \$13.—The Europeans were obliged to fill up with log-wood.

From the New-York Daily Advertiser.

A paragraph from the South, as will be seen, states, that such evidence of disturbance among the blacks had appeared at Newbern, N. C. that a body of United States troops had been ordered from the neighborhood of Norfolk, Va. to suppress the insurrection, and protect the inhabitants. We most sincerely hope this may prove to be incorrect. The recent transactions in Virginia have been of such a

I do not know where the calamity will end. There are so many piles of old lumber, and fires making here and there to dress food, that had we not fortunately had calm weather ever since the storm, probably we should have suffered by fire.

From the New York Daily Advertiser.

NEW ORLEANS, Thursday August 18, 1831.—We have had a tremendous gale of wind, and I have set down to give you a hasty description.

The sun, on Saturday and Sunday last, presented a most singular phenomenon: owing, I suppose, to the peculiar state of the atmosphere, it became blue; and there were besides other indications of the weather that seemed to announce a storm.

On Tuesday, at six A. M. heavy squalls of wind and rain prevailed from the eastward, until twelve, when the wind gradually increased, and blew steadily and violently the remainder of the day, and all the following night, hauling round to the southeast and south. Yesterday I paid a visit to the Levee, and the scene was one of devastation and distress. The ship masters were engaged in unshipping the jibbooms, such of them as had any left, sending down light spars, as well as unbending sails—preparations which should have been made the night before; and offering \$2 1-2 per hour for assistance. The waters of the Mississippi were in great commotion, sending the spray far over the embankment, and making one vessel chafe against the other. Many vessels were keeling over on the Batture, some with bowsprits, figureheads and cutwaters carried away, others with topmasts, masts, and sails overboard, boats crushed, quarter boards stove in, sheathing torn, rigging stripped; and, from the severity of the weather, comparatively few laborers (enticing as might be the offers of remuneration) were willing to give assistance.

The city itself has suffered—the custom house is partly unroofed, and the gable end of many new buildings, where the brick had not cemented, have fallen in. Steam-boats on the opposite side of the river broke from their moorings, and drifted with violence against vessels on this side. All their chimneys have been thrown down. There are positively not three vessels in the harbour uninjured. Flat boats with entire cargoes have sunk. The buildings at the Lake belonging to the Rail Road are more or less injured; a great many of the trees in Canal street, and in the Custom House enclosure, are blown down. All the stable roofs in the city will require more or less repairs.

We expect in a day or so, to get accounts of the damage done to cotton plants and sugar cane, which must be considerable.

Three o'clock.—I have this moment returned from the Levee, and the question of importance seems to be "What vessels can be got off?" I suppose twenty of them will remain high and dry, as the Mississippi has now considerably subsided. The damage to the small craft here becomes more apparent; many of the schooners are on their beam-ends and cannot positively be got off. The gale is now over, but the wind blows freshly from W. & S. We had no Mail yesterday.

From the Louisiana Advertiser of August 22d.

We have little to add, (and we rejoice at it) respecting the disasters resulting from the late storm; some human lives have been lost. Among the rest we are apprehensive may be counted those of four raftsmen at some distance below the city; and some negroes belonging to plantations on the other side of the river—the sugar crops of the State will suffer severely, we are told, from Baton Rouge to Johnson's plantation below. The little farms belonging to a long settled and industrious class of agriculturists at Terre Aux-Boeuf are said to be entirely ruined.

NEW-ORLEANS, Aug. 26.—It is stated in the Louisiana Advertiser of this morning, that a number of fishermen and their families, amounting to no less than 150 persons, had disappeared during the late gale at Barataria. The huts of these unfortunate people were all washed away, and the boats into which they had fled for safety in the storm, are no longer visible. It is much to be apprehended that every soul perished. A great number of cattle, we understand, were also drowned. The cane, it is said, has not suffered to the extent which was at first imagined.

THE FRESH IN S. CAROLINA.—By the Saluda, we received the Charleston Courier of the 2d inst. from which we copy the following intelligence relative to the destructive freshet which has visited a portion of South Carolina, as well as the States south.—*N. Y. C. Ad.*

Camden, Aug. 30.—Our river was about three feet higher than it was ever known before. Two thirds of our bridge is entirely swept away, which amounts to a total loss of it. A great many of our planters have suffered a total loss of their crops; men who one week ago could boast of making from two to five hundred bales of cotton, and three to four thousand bushels of corn, will now scarcely make a bale of cotton, or save a bushel of corn.

Among those who have lost their entire crops, are Wm. Lang, Thos. Lang, John McRae, Mr. McRae, Maj. McWillie, Est. Cantley, Est. Champlin, E. Cureton, Col. Jas. S. Deas, about 400 bags, and no doubt five times as many others, who have lost from one half to three fourths of their crops. Perkins, Ciples, Adamson, and all the Boykins have also suffered immensely, though we believe not a total loss. The Cheraw bridge is entirely carried away, and the loss of the planters on that river is no doubt equal to those on this. Much sickness is now anticipated, especially on the plantations. We have already a good deal here.

Columbia, Aug. 30.—In different parts of the country, the damage done is incalculable. From Hampton's plantation down, every thing is gone on the river. He loses about half. On the Wateree, they are worse off if possible. Every thing under water from Camden down, and most of the river lands in the up country are also swept. The loss will be greater than in 1824.

A letter from Augusta mentions that an estimate has been made, and the loss sustained by the freshet is computed at two and a half millions of dollars.

Cholera Morbus.—By the Galaxy, Capt. Swift, arrived on Thursday evening from St. Petersburg, we regret to learn that Capt. John Gurrell, of the ship Heroine, of New-York, died at Cronstadt on the 6th June, said to have been by cholera morbus. Capt. Gurrell was a most worthy man, a capable and excellent ship-master, and his death is deeply lamented by his numerous friends.

We learn that goods which were shipped from St. Petersburg after the breaking out of the epidemic in that city, have arrived at Boston, which being landed there, have been transported hither. This not only gives the Boston merchants a great advantage over those of New-York, but leaves us and the whole country exposed to danger, as if we had passed no salutary regulations. Again we say, let the authorities at every port in the Union enforce regulations that will give security to the people, and equal justice to the merchants of the Union.—*N. Y. Com. Ad.*

From the New York Daily Advertiser.

A paragraph from the South, as will be seen, states, that such evidence of disturbance among the blacks had appeared at Newbern, N. C. that a body of United States troops had been ordered from the neighborhood of Norfolk, Va. to suppress the insurrection, and protect the inhabitants. We most sincerely hope this may prove to be incorrect. The recent transactions in Virginia have been of such a

terrible description, that we cannot but shudder at the idea of similar events being renewed in any portion of the country.

It proves to be the fact that insurrectionary movements have occurred at Newbern, we think it will afford very strong evidence that the disturbance in Virginia was the effect of a more extensive concert, than has been represented to be the case, or that the fever is infectious, and the neighbouring regions, at least, are predisposed to receive it.

Another Insurrection.—A detachment of U. States troops, according to a letter from Norfolk, dated the 9th instant, was ordered to depart for Newbern, N. C. on Friday morning last, to quell increasing disturbances among the negroes. The whole town was represented as being in the greatest confusion.

A gentleman who keeps a constant correspondence with Newbern, N. C. informs us that he has letters to the 9th inst. which state that no alarm whatever existed at that place, that in consequence of the insurrection in Virginia, the authorities of Newbern had requested that a company of U. States troops might be sent there, but no business on the part of the blacks had been manifested.—*N. Y. C. Ad.*

Extract of a letter from Southampton, to a gentleman in Richmond, dated

CEDARDALE, Sept. 4, 1831.

We expected you would be a little uneasy about us, from the many rumors that were abroad in the land.

It came upon us as unexpectedly as any thing possibly could, and produced a pretty general panic, especially among our females. In fact it was a desperate affair. I have been engaged three or four days, trying those cumbrels: fourteen have been tried—thirteen of those who have been condemned and one acquitted—these are some of the principal offenders. There are a number still in jail; about forty are supposed to have been shot in the woods and other places. One of the leaders, a free fellow, was found shot, two days ago; supposed by his own hand, as his hat was hung on a stake near him, and his pistol lying by him—so that all have been taken and destroyed, except their principal leader Nat. This fellow is very improperly represented to be a Baptist Preacher. I wish you to see the Editors of your papers on this subject, and say to them, that the account from the best information I can obtain, is an entire mistake—He never was a member of the Baptist or any other Church; he assumed that character of his own accord, and has been for several years one of those fanatical scoundrels, that pretended to be divinely inspired; of bad character, and never contented, except by a very few of his deluded black associates. To give this explanation, is an act of justice, to which I am sure they will readily accord.

The Norfolk Beacon, Aug. 31, publishes a general order of Gen. Eppes, announcing the restoration of tranquility in that section of the country, late the scene of insurrection and murder.

FATAL DUEL.

Extract of a letter, dated

ST. LOUIS, August 29, 1831.

Our city for the last three or four days has been in great commotion. On Friday last, Major Biddle and Spencer Pettis, accompanied by their friends, passed over to Bloody Island, opposite the city, about four o'clock in the afternoon. All preliminaries having been previously arranged, they took their position back to back, at the distance of only five feet! and at the word, wheeled and fired, or rather turned their bodies without moving their feet much, if any—they both fired as nearly at the same instant as could be, and were both mortally wounded—the ball passing entirely through the body of Mr. Pettis just above the waistband, and Major Biddle received his wound nearly in the same place, and the ball lodged in his body; they were brought over to the city, and Mr. Pettis died on Saturday, about three o'clock in the afternoon, and Major Biddle died this morning (Monday) about five o'clock. Thus has terminated the quarrel between these two individuals—a quarrel resulting from the writing and publishing a few political squibs. Mr. Pettis was the one who gave the challenge, of course Major Biddle prescribed the manner and mode of fighting, &c.

CARRARA AND THE JEWELS.—An order was received yesterday morning from Gov. Throop, issued with the approbation of the General Government, to deliver Carrara to the Minister of the Netherlands, that he may be sent to Holland, and tried for the offence with which he is charged, in that country, according to its laws. This order is issued in accordance with the revised Statutes.

We were informed many days ago, that Carrara's wife, who is conversant with the whole history of the jewels, if not one of the principal actors, after the capture of Carrara, left this city with a man named John Roubelle, under the name of "Mr. Roberts and lady," and sailed on the 20th of August from that city, in the ship Monongahela, for Liverpool—in consequence, one of our police officers, embarked on board the Sylvanus Jenkins, which sailed from this port for Liverpool, on the 24th of August, and hopes are entertained by our authorities, that he will be in Liverpool when the Philadelphia arrives, or at all events, he will be able to arrest Carrara's wife in England.—*Mercantile Advertiser.*

From the Washington Telegraph.

SIGNERS OF THE DECLARATION OF INDEPENDENCE.

Of the fifty-six Signers of the Declaration of Independence, 1 was born in New-Hampshire, 1 in Maine, 3 in Ireland, 3 in Massachusetts, 2 in Rhode Island, 4 in Connecticut, 3 in New York, 1 in Wales, 2 in New Jersey, 2 in Scotland, 4 in Pennsylvania, 2 in England, 3 in Delaware, 5 in Maryland, 9 in Virginia, and 4 in South Carolina. The oldest person at the time of signing, was Benjamin Franklin, who was 70 years old; and the youngest was Edward Rutledge from South Carolina who was 25.—The average age of 53 of the signers on the 4th of July, 1776, was about forty six years six months—and the average of the ages of fifty-two, at the time of their deaths, was sixty seven years, and about nine months. But one of the fifty six is now living—Charles Carroll, of Maryland, who is in his 94th year.

EMIGRANTS.—The company from Northampton and other towns in the vicinity have located themselves about ten miles north of the Illinois river, on a stream called the Burrow, which flows into the Illinois.—There is a strip of wood on the Burrow a mile or two in width; from this to the Illinois is an open prairie. There are good mill seats on the Burrow, and the Illinois is navigable for steam boats to within about ten miles of the settlement. The timber is oak, hickory, maple, &c., and the soil is said to be very rich. Galena, where the lead mines are, is about one hundred miles from the settlement, and Chicago on Lake Michigan is about seventy miles in an opposite direction. The settlers are at present squatters on land belonging to the United States, which they expect to purchase when offered for sale.—*Hampshire Gazette.*

ACCIDENT.—On Saturday last, as a number of men and boys were shooting at blackbirds, on the western bank of the Schuylkill, opposite Philadelphia, one of the party fell while running to avoid a shower. His gun went off, and wounded two lads and a man; the lead passing through the leg of his own pantaloon without injuring him. The man was much hurt about the head; and one of the boys received a shot in the eye.—*New-York Daily Advertiser.*

Brownsville, Pa. Aug. 20.—On Tuesday evening, the 16th inst. as Mr. Andrew Hammell and a lad who lived with him, were returning from mill, about 4 miles from this place, they were struck by lightning, and both instantly killed! The horses on which they rode were also killed, and the bags literally torn to pieces. Mr. Hammell was a respectable citizen, and has left a wife and three daughters to mourn their loss.

Thomas Cole was tried at Lockport last week, for the murder of R. W. Ide, a canal driver, and convicted of manslaughter in the 4th degree.

NARROW ESCAPE.—The Richmondville Factory at Saugateck, met with a narrow escape from destruction during the thunder storm on Thursday night. The electric fluid entered the building through a window, as it is supposed; singed a lot of cotton waste in one of the rooms, charred the box which contained it; then descended into a lower room, tearing up the floor in its passage, left its marks on some of the machinery, and passed off from the building.

The crew of the Revenue cutter Morris, taken into Portland in irons, are said by the Courier to be suspected of having conspired against the lives of the officers.

The St. John's (N. B.) Observer states that on the 29th ult. there was a smart frost: ice was formed, and it is feared the buck-wheat in the country suffered.

Education in Ohio.—The General Convention of Baptists in Ohio, have voted to establish a College under their direction, as soon as practicable, and to commence a school for teaching the higher branches.

Harmans Bonek, Judge of the Common Pleas Court, Schuylkill Co. N. Y. apparently well on the 31st ult. fell dead while transacting his ordinary business that day.

THE BALLOON.—Mr. Durant, who ascended in his balloon from Castle Garden on Wednesday, has safely returned to the city, after an aerial voyage of 22 miles to Paramus. He states that the descent which he was seen to make soon after his departure from the Battery was voluntary, and made for the purpose of requesting the master of a passing steamboat to pick up the rabbit which had fallen, with the parachute, into the Hudson. He rose by throwing out ballast; and on his way to Hackensack, frequently came down low enough to speak to the country people. At Paramus he threw out an anchor, which detained the balloon until, by the assistance of several obliging men, it was taken uninjured to a neighboring public house.

Mr. Durant has furnished the editor of the American with the observations he made with his instruments: At 5, 21 P. M. when the cords were cut, the thermometer stood at 78, and the barometer at 30.65.—At an elevation of 2,976 feet the thermometer was at 69, and the barometer at 28.542. After passing Hackensack at 5 26, the balloon was at an elevation of about 5,384 feet—a mile from the earth—the thermometer being at 59, and the barometer at 24.815.—*N. Y. Daily Ad.*

The Boston Patriot says—"Dr. King of North Carolina, a philosopher of considerable repute, has lectured in this city, for some time past, maintaining a new theory respecting lightning rods, that they should not be smooth, but rough, and jagged, that each point may detach its portion of electric fluid. It is said that the rod upon the State House is altered in this manner."

EFFECTS OF LIME ON FISH.—As a barge laden with lime was proceeding up the Ouse from Lewes, from some cause or other it sunk near Barcombe.—The effect on the fish in the river was instantly manifested; hundreds rose to the surface and a great number taken in by hand. Pike were seen darting about in great agony; and most of the finny tribe within a mile of the spot where the accident occurred were rendered blind from the burning nature of the lime. It is calculated that some thousands of fish perished.—*English paper.*

PROVIDENCE, August 20.—The house of the venerable Moses Brown was entered on Sunday night by some villain, who stole several articles of property. He very deliberately lighted a lamp and proceeded to search the rooms. He entered the bedroom of Mr. Brown, took a watch which was lying near the bed; took a pocket book from the pocket of the coat of Mr. Brown, opened it, and very modestly took only a five dollar bill, not discovering forty or fifty dollars more in another fold of the pocket book. A chest of papers was opened and examined, but not discovering any valuables, they were returned in good order. Mr. Brown was awake during a part of this friendly visit, but supposing the intruder to be a member of the family, did not disturb him in his nocturnal visit.

Williams College.—The annual Commencement of this institution took place on Wednesday of last week. The exercises were very creditable to the young gentlemen who were engaged in them, and will serve to support the high character of the institution. The Oration before the Adelphi Society was pronounced the evening previous to commencement by the Hon. Daniel D. Barnard. It was a chaste and beautiful piece of composition, and in our humble opinion, equal to any, and superior to most things of the kind.

AMERICAN COAL.—Into such favor has Anthracite Coal risen of late, that it is questionable if the miners will, the present summer, produce a sufficient quantity to supply the wants of the winter. This Coal has been found by experience to be cheaper and safer than wood; and the necessary grates and furnaces for burning it have been extended in various parts of the country.

COW-HIDING A CLERGYMAN.—On the 15th inst. a fellow by the name of George W. Jones, attacked the Rev. Amos Blanchard, editor of the Cincinnati Journal, with a cowhide, at his own door, as a punishment for having said in his paper, that a brother of the assailant, who committed suicide on the 10th, was "a victim to the monster dissipation and fashionable vice." According to Mr. Blanchard's account, Jones had the worst of the bargain.

From the Boston Daily Advertiser.

LATEST FROM EUROPE.

The ship Georgia arrived at Boston on Wednesday morning last, bringing London papers to Aug. 5th, and Liverpool to August 6th. Their contents are important.

FRANCE.—The recent Ministry have all resigned, and a new cabinet was to be organized immediately. This was unpleasant to the King, and there were some apprehensions that the event would be unpropitious to the country. In the election of a President of the French Chambers, there was nearly an equal division of votes. M. Girod de l'Ain 181—La Fayette 176.

HOLLAND.—It was feared there would be no amicable adjustment of differences between the two divisions of the late kingdom of the Netherlands, to promote, and which the secession of Leopold to the throne of Belgium seemed likely to attain.

POLAND.—No certain news favorable to the Poles has transpired; but it appeared that there was no lack of courage in this brave nation, though the fear was that they would be overpowered.

A large and enthusiastic meeting, in favor of the Poles, was held in New-York on Monday evening, at which several stirring addresses were made, and a large committee appointed to take up contributions for the relief of Poland. In Paris, a meeting of American citizens was recently held, and a handsome sum raised, of which La Fayette consented to be the almoner.

From Jamaica.—By the brig Louisiana, Captain Auld, arrived at Baltimore from Kingston Jamaica, the editors of the Baltimore American have received from their Correspondent there a file of the Kingston Chronicle from 1st June to the 17th August, inclusive. The paper of the latest date contains the particulars of a severe hurricane which was experienced in the island of Trinidad and Grenada on the 23d of June. In the former island on one property alone, a loss of from £150 to £300 has been sustained by the proprietors. The total amount of damages on the several properties in that colony is estimated at between 40 to £50,000 sterling.

From the Cheraw Republican, August 30.

A fearful Calamity.—Our Town has been visited with a calamity which must be long and severely felt.—In consequence of the successive heavy rains which have fallen for two weeks past, our river was discovered to be rapidly rising as early as Friday morning last. It continued to rise until 5 o'clock on Saturday night, and at half past 7 o'clock, that beautiful fabric, the bridge over the Pedee, yielded before the destroying flood. Not a wreck is now remaining to tell where it stood. Such was the lowering and violence of the flood that nothing could withstand it. At the very moment of its yielding before the desolating flood, two white men and two negroes had entered and were passing through, but notwithstanding it had been reduced to a complete wreck, having been crushed before they could reach this end, astonishing to tell they were all saved. As to the amount of damage sustained by the crops, it is impossible to say. The low grounds on each side in some places for more than a mile in extent present one vast sheet of water. We learn that every bank from this fifty miles down the river has been broken—of course the low grounds are completely inundated. But it would require more time and space than we can command to chronicle the disaster. In extent, it certainly surpasses any within the memory of our oldest inhabitants.

MARRIED.

In this city, Mr. Samuel R. Stedman, of this city, to Miss Mary Ann Moore, of Windsor.
At Stonington, on the 5th inst. by Rev. Asa Bronson, Mr. Ambrose Fish, to Miss Maria L. Hallam, daughter of Capt. Thomas Hallam.
At Groton, on the 10th ult. by Rev. J. G. Wightman, Mr. John S. Burrows, to Miss Caroline Niles, daughter of Mr. Henry Niles.
At Manchester, Mr. Elisha Fitch, of Olmsted, Ohio, to Miss Mary A. Olcott.
At New Haven, on the 4th inst. by the Rev. Mr. Cushman, Mr. Joel Hosford, of Lexington, N. Y. to Mrs. Sarah Brown, of New Haven.
At Hebron, Mr. Thomas King, to Miss Lucinda G. Wrisley.

DIED.

In this town, Miss Dorcas Hart, aged 77.
At E. Windsor, Mr. Benjamin B. Bodish, 20, son of Mr. Simeon Bodfish.
At Wethersfield, Mr. Josiah Wells, 51.
At Hampton, Col. Elijah Simons, 73.
At Chaplin, Mr. Amariah Fisk, 84.
At Canton, Mr. Edwin Case, 19, son of Capt. Noah Case.
At Farmington, on the 8th inst. Joshua Greene, Esq. 62, late of Fairfield.
At New Haven, Miss Mary Law, daughter of the late Mr. Richard Law, aged 19.
At Springfield, Jonathan Dwight, Esq. 68.

CICEROAN LECTURE

Will be held Monday Eve. Sept. 19, 7 o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION.

"Are political journals, on the whole, beneficial to the community?"

NOTICE.

There will be a four day's meeting held with the First Baptist Church in Colebrook, for preaching, exhortation and prayer, to commence on the fourth Tuesday in September. Ministering and other brethren, are earnestly desired to attend.

NOTICE.

The new Meeting House of the 2d Baptist Chh. in Danbury will be opened for the worship of God on Wednesday, Sept. 28, at 10 o'clock, A. M. Rev. Spencer H. Cone of New York, is expected to preach on the occasion, which will also be introductory to a course of preaching and other services for the promotion of religion, to continue three days in succession. Ministering and other brethren, are earnestly requested to attend. Those who come from distant places will call at the house of the subscriber.

THOS. LARCOMBE.

NOTICE.

A meeting for devotional exercise, will be held with the Baptist Church in Bristol, commencing on Tuesday, the 20th inst. at 2 o'clock, P. M. and will be continued as long as may be thought expedient. Ministering and other brethren are affectionately invited to attend.

September 9, 1831. H. STANWOOD.

NOTICE.

A protracted meeting will be held with the Baptist Church at Thompson, commencing Tuesday, 20th inst. at 10 o'clock, A. M. Present circumstances and prospects seem to require such a meeting. A general attendance is earnestly and affectionately solicited.

JAMES GROW.

NOTICE.

A three day's Meeting will be held at the Baptist meeting house in Middletown, U. Houses, commencing on the last Wednesday in September, at 2 o'clock, P. M. All ministering and other brethren who can attend, are respectfully requested to meet with us; and we also request your prayers that the anticipated meeting may be crowned with the rich effusions of the holy spirit, and be productive of a rich harvest of souls.

FREDK. WIGHTMAN.

NOTICE.

THE Tolland County Temperance Society will meet at Tolland on the 27th inst. at 1 o'clock, P. M. The auxiliaries connected with this Society, are requested to send delegates to the meeting.

SAUL ALVORD, Jr. Sec'y.

Sept 17.

FOR SALE AT THIS OFFICE.

MALCOM'S BIBLE DICTIONARY, by Rev. J. A. James. CHURCH MEMBERS' GUIDE, by Rev. J. A. James. HYMNS OF ZION, by Rev. B. M. Hill. DIALOGUE ON CLOSE COMMUNION, by Delta. ALSO PENSION BLANKS, for sale as above.

POETRY.

HYMN OF THE MOUNTAIN CHRISTIANS.

By Mrs. Hemans.
"Thanks be to God for the mountains."—Howell's Book of the Seasons.

For the strength of the hills we bless thee,
Our God, our fathers' God!
Thou hast made thy children mighty,
By the touch of the mountain sod.
Thou hast fixed our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee,
Our God, our fathers' God!

We are watchers of a beacon
Whose lights must never die;
We are guardians of an altar
Midst the silence of the sky;
The rocks yield founts of courage,
Struck forth as by thy rod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

For the dark, resounding heavens,
Where thy still small voice is heard;
For the strong pines of the forests,
That by thy breath are stirred;
For the storms on whose fierce pinions
Thy spirit walks abroad;
For the strength of the hills we bless thee,
Our God, our fathers' God!

The royal eagle darts
On his quarry from the heights,
And the stag that knows no master,
Seeks there his wild delights;
But we for thy communion,
Have sought the mountain sod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

The banner of the chieftain
Far, far below us waves;
The war-horse of the spearman
Cannot reach our lofty caves;
Thy dark clouds wrap the threshold
Of freedom's last abode;
For the strength of the hills we bless thee,
Our God, our fathers' God!

For the shadow of thy presence
Round our camp of rock outspread;
For the stern defiles of battle,
Bearing record of our dead;
For the snows, and for the torrents—
For the free heart's buffalo sod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

From the Christian Observer.

THE CHRISTIAN CITIZEN.

"*funum et opes strepitumque*."—Horat.

Like monk, or hermit, or holy maid,
Within the cloister's consecrated shade,
Slow-paced some old minister's long drawn aisle
Entranced in mystic dream, and sooth'd the while
By the hush'd murmur of the city's din,
Which faintly sounds the hallow'd walls within;
So walks the Christian, mid the stirring crowd
Of ever-busy worldlings, fierce, and loud.
He walks apart, amongst the eager press
That swells the city's crowded loneliness,
And carries with him, through its mad'd'ring din,
A holy quietude and peace within.
The strife of angry tongues, the converse rude,
That sound amid his peopled solitude,
Scarcely heeded, fall upon his satiate ear
Like distant bells heard fitful o'er the mere;
And while, perchance, his giddy comrades hold
Him harsh and joyless, and his spirit cold,
High thoughts are his, that are not of the earth,
And lonely musings, that in heaven have birth;
Yet, ever prompt when duty points the way,
He plies his custom'd toil from day to day.
No listless dreamer he to self resigned,
From love to God, he learns to love mankind;
But heavenward still—his wishes heavenward soar—
A waste behind, eternity before!
And he a freshness in his spirit hath,
That scatters gladness o'er each dusky path;
While seem, and amid the crowded mart, to rise
The ever-living groves of Paradise;
And angel voices to his rapt soul speak,
And gales from Eden fan his languid cheek;
Earth fades in heav'n's own light—Earth's prospects die,
And all his spirit feels the present deity!

W. L. N.

From Fraser's Magazine.

CHURCH MUSIC.

By Mrs. Hemans.

Sung hallo-lu-lu, as the sound of sea."—Milton.
Again! oh, sound those anthem notes again!
Thro' the arch'd roof in triumph to the sky!
Bid the old tones give echoes to the strain,
The banners tremble, as with victory!

Sing them once more! they waft my soul away,
High where no shadow of the past is thrown,
No earthly passion, thro' the exulting lay,
Breathes mournfully one haunting undertone.

All is of heaven!—yet wherefore to mine eye,
Gush the quick tears unbidden from their source,
E'en while the waves of that strong harmony
Sweet with my spirit on their sounding course?

Wherefore must rapture's full tide reveal,
Thus by the signs betokening sorrow's power?
Oh! is it not, that humbly we may fall
Our nature's limits in its proudest hour!

JUDGMENT.

When earth's strong pillars rend and fall
And heaven's fair planets darkened all—
When the dread trumpet, with harrowing sound,
Shall shake creation's utmost bound;
When souls, from bodies severed long,
Shall meet in one conceivless throng,
Oh! on that day of fear and dread,
When Christ's own ransom'd bow their head—
Where, in that day of awe and fear,
Where, sinner! where wilt thou appear?
Oh! hear the Saviour, when the day
Is yet before thee—turn away;
Turn thee from sin and Satan's power;
Prepare thee for that solemn hour—
The hour on whose award depend
Blessing, or cursing without end!

From the Genius of Temperance.

YES, OR NO.

"Ma," said a little girl, who had been long teasing her mother to make a pudding for dinner, "Ma, say yes, or no." The little girl had put the question in all the variety of forms she could think of. "Ma, will you? ma, won't you?" But she had sometimes neglected to reply, and sometimes given an evasive one, until the girl was fairly out of patience, and insisted upon a definite answer. "Ma, say yes, or no."

The little girl had a good idea of family government, but I have not mentioned the circumstance in order to apply it to that subject. Politics has its 'fence men,' Temperance, its 'warm water, half and half men,' Agriculture, its 'afternoon men,' Trade, its 'mental reservation men,' Morality, its 'theatre going men,' and Religion, its 'rum drinking Christians.'—All these have half ruined themselves, and their neighbors, because they would not say yes, or no; but I have nothing now to say to them, save this one word. If they would do good in the world, they must rise in the moral thermometer, or if they would do less hurt, they must go down, in appearance, to the place they occupy, in reality.

I designed to apply the remark of the little girl, to the young men who are daily taking up their residence in our cities. For the most part they are favorite children. The hopes of their parents centered in them, on account of their sprightliness, and they had been long designated to go abroad as the representatives of their family. That portion of the boys who were destined to plod along through life in the track of their fathers, on the old farm, or in the work shop—a little learning would suffice for them; but great pains must be taken, to store the minds of these favorite ones, the future merchants, with knowledge. They receive the idea that they are the gentlemen, and that there is, in some distant city, a mint where their fortune is coining. Impatient of restraint, they long to leave the paternal roof. Visions of future greatness dash before them, and parents even, too often, permit them to indulge the pleasing dream. Children of indulgence, they go into our cities and large towns, all unprepared to encounter the temptations which will there assail them. An important item had been overlooked in their education. They had never been taught to say yes, or no. They had never been taught to say to the first tempter who should meet them on their arrival with a friendly greeting, holding a language like this: "Yes, your home-bred country folks are very good people in their way, but they are ignorant of the ways of the world—and not only ignorant but superstitious, and bigoted. No doubt they are very honest, plough-jogging, bare-footed clowns—Their fathers whipped the beer barrel for working o' Sundays; but they know nothing of fashionable life. Their notions of virtue are antiquated. They are not suited to the meridian of the metropolis, and the sooner you put them off the better. Surely, my good fellow, you do not intend to adhere to your homestead honesty, and your tender conscience, and your old puritanical notions." They have not been taught to say to such a tempter, "yes, I will. Virtue is virtue, notwithstanding all the ridiculous names you may please to bestow upon it, and with such advisers as you I covet no acquaintance." They have not been taught to say to the gay deceiver, who meets them with an invitation to take an innocent game of whist, after the duties of the day have been performed, "no! I have heard of such innocent games, and I know the end of those who play them." Nor to the man of the world who offers him his arm to lead him to the theatre to witness the performance of the greatest actor that ever trod the stage. The play—"O, it is perfectly chaste and moral!"—Nor to the fashionable debauchee, who would show him into the saloon of beauty, and elegance, and fashion, or, in other words, into the haunts of painted vice—Nor to him who invites him to venture his little all in a lottery, or to take a fashionable glass at the soda room—"no! I have been taught to avoid the ways that lead to death. No! I will not comply with your request." Here is the reason why so many of our young men who take up their abode in our cities fall an easy prey to vice and ruin. They cannot say yes, or no. The tempter continues to apply his entreaties with more and more hope of success, while they demur and refuse to give a positive answer. Or rather I might say, if they hesitate, they are lost.—Young men! you see where the danger lies.—When the tempter comes, and he will, and does come to every young man who takes up his abode in the city, say yes, or no. I do not mean that you should ever comply with his solicitations, but as his various questions will require—say yes, or no—Say it with emphasis, or you are undone.

S. D.

From the London Journal.

HOLLAND.

RELIGION, EDUCATION, OBSERVANCE OF THE LORD'S DAY, &c.

I have spent five months since last September, in Holland; living for the most part in an inland town, whence I could extend my walks into the rural and fishing villages around me; seeing much of the outward manifestations of character among the people. But in Holland, such is the public provision for the instruction of the lower orders, that every child is within reach of a good day school, of which few do not actually enjoy the advantage. These schools, moreover, though themselves rather of a general than purely religious nature, are not meant to supersede, but to harmonize and co-operate with the catechetical instructions of the churches throughout the provinces. Thus religious knowledge is widely diffused, though in respect to it, much of course depends on the comparative purity of doctrine and discipline, as well as on the comparative degrees of vital godliness which are found in the different communions and congregations to which the parents may belong. Not only so, but although the public day schools have had far more attention paid to

them of late years than at any former period, still education has for a long while been so common and so cheap, that almost all old persons are found able to read.

The first feature in the lower ranks, which strikes a Briton on coming amongst the Hollanders, is the almost universal decency of manners and dress which prevails amongst them; and that in spite of the extent of poverty which is found in these once flourishing but now much decayed provinces. It is remarkable that persons travelling there about sixty years ago, represent the lower classes as very boorish in their manners, and as intemperate in the use of ardent spirits; but I found them invariably respectful, and willing to oblige me; while as to intemperance, if it was to be found at all, it must have been very much hid from public notice, for I could not perceive either drunkards or brawlers in any quarter, either in town or country, during my whole residence among them. That they are universally sober, I dare not affirm; strong liquors of various kinds were very common, and very cheap, the damp nature of their climate, and the sea-faring habits of many of the people present a kind of apology for drinking; yet in spite of all this, I must again affirm, they are very far superior at present, to the British in this respect.

But to what are we to ascribe this change for the better in the course of the last sixty years? Not certainly to the bloody civil dissensions which prevailed in the provinces between forty and fifty years ago, for these could only serve to harden and brutify the popular character—not to the domination of France, for pious old Dutchmen universally ascribe a demoralizing influence to the troops of that gay, unprincipled nation, while quartered amongst them;—not to the recent union with Belgium, for exactly the same, or even a worse influence was ascribed to the Belgian officers and soldiers, who formed a large proportion of the Netherlands army, and thus exercised a considerable sway wherever they were quartered in Holland. May we not rather cite the following causes? First, the extension and improvement of daily schools, which began just about sixty years ago, and which have been continued under all the changes of government, up to the present day. Secondly, to the awakening effects of public calamities, and the humbling influence of foreign domination on the members of the Presbyterian and other Protestant churches, to which about two-thirds of the people are professedly attached. The Dutch, like the Israelites of old, were the children of many prayers, and the heirs of many privileges, but they, also, in the pride of their hearts, forgot God; he, therefore, in mercy visited them with the rod of his chastisement. They were brought low, and thus were many of them led to cry unto the Lord in their distresses; and the Lord has had pity on the midst of them.

The outward decency, I might rather say, the respectability of the lower ranks, included a very marked observance of the Lord's day; such, indeed, as I did not expect to find on any part of the continent of Europe. In proof of this, I may relate the following particulars. Having risen early one fine Sunday morning, before I could sufficiently understand the Dutch language to take a part in public worship, I proposed to myself to walk to the sand hills, which at the distance of about five miles from where I lived, run along the sea coast, and to pass the time before noon, usually devoted to public worship, in solitary reading, meditation, and prayer. The road lay through several hamlets, and the place I pitched upon, was not far from a populous fishing village, or rather small town. Not doubting from what I had been led to understand of the people, that I should find opportunities of giving away tracts, a supply of which, printed in Dutch, I had procured from the London Tract Society, I put a few in my pocket. But great was my surprise and delight, to find on the road neither loungers nor drinkers, but simple villagers alone, walking with their Bibles to church, with a solemnity which I dared not interrupt by offering them tracts. After I had sat for some time on the turf among the hills I have mentioned, I proceeded to the sea shore, and arrived at the fishing town as the people were leaving church after morning service. Here the sight was beautiful. Twenty-five large double keeled fishing boats were ranged in a straight line along the shore, with the nets gracefully suspended in drapery from the masts, and ready to be launched on the first favorable wind after the Sabbath: but these stood alone; there were no idle persons sauntering about, and even in going through the strange medley of houses of which fishing towns are so often composed, not a sound struck on my ear except the quavering of an old man's voice, as I turned the corner of a cottage, singing a Dutch psalm within. On the way back, I observed the same marked silence and solemnity prevailing among the people.

A STRIKING PROVIDENCE.

The Rev. Mr. Thompson, of St. Gennys, Cornwall, England, was well known, not only to the parishioners among whom he lived, but to the neighborhood at large, for the great liberality of his character. He was literally what Paul describes, "as poor, yet making many rich; as having nothing, and yet possessing all things."

It was the uniform custom of this truly apostolic pastor, every year, at the close of the harvest, to distribute the surplus of his glebe among the poor of his parish; after housing first the necessary supply for his own little household, which consisted of but himself, a man-servant, and an old domestic house-keeper.

It so happened, however, that one year a peculiar circumstance occurred, which compelled him to depart from his usual plan. He had engaged in the openness and generosity of his heart, to subscribe £20 towards the expense of building a chapel in a distant town, where the parishioners were too numerous to

be well accommodated in their own parish church. Having always the love of God, and the salvation of souls in view, he did not regret his promise; but, unable to raise the money, by any other means than by breaking in upon the little hoard of his poor parishioners, he had no expedient but that of selling what before he had always given away, and converting the corn into money, to fulfil his engagement for the chapel. Instead, therefore, of calling his poor parishioners together as usual, to take from the fields their harvest, he was obliged to invite some of the richer ones of the village to buy as much corn as would supply the £20 which he had promised towards the erection of the chapel. The expedient was painful to a man of Mr. Thompson's feelings: but the obligation seemed unavoidable.

Having, by selling his corn, obtained the money, Mr. Thompson left his home, with an intention to be himself the bearer of his benefaction. In his journey, which was about twenty miles, he overtook on the road a young lady mounted on a single horse like himself; and being a man of very cheerful and communicative manners, he accosted her with a degree of frankness which his age and profession might seem to authorize. "Well overtaken," said he, "fair lady, will you accept of an old man over the down for your companion? I am too old indeed to promise you much protection; but I trust God will protect us both."—There was a certain something in the manner with which Mr. Thompson said this, that was very attractive, so that the young lady, feeling a strong prepossession in his favor, immediately thanked him, and accepted his company. She expressed much pleasure in his society, and as it appeared they were both going to the same town, they trotted on together. In the course of their conversation, which was about the best things, he told her his name, and what a happy village of poor people his was, and how dear the parishioners were to him. But he avoided saying any thing which might lead her to imagine that their happiness resulted from his bounty, or that his conduct differed from that of his neighbors. When they arrived at the town and were about to part, Mr. Thompson acquainted his fellow-traveller with the name of the friend to whose house he was going, expressing at the same time, his wish that he might see the young lady again.

The young lady was so much pleased with her companion on the road, that the same evening, in the course of conversation with her friends, to whose house she had come on a visit, she could not help relating the circumstances respecting the very agreeable old clergyman she had met on the road, of the name of Thompson, and with how many pleasant subjects he had entertained her. "Thompson!" cried the lady of the house, "I wonder whether he is a relation to the captain Thompson we have been so many years inquiring for in vain. I have thirty pounds tied up in a bag by my late husband, due to the captain, who ordered it to be left until called for. I suppose the captain is long since dead, and his executor, whoever he be, knows nothing of it." "Who can tell," answered the young lady, "whether this Mr. Thompson may not be the very man? Suppose we send to call him hither?" The lady of the house consenting so to do, despatched a servant requesting the favor of his company, with which the good old man immediately complied.

In the course of conversation, the old lady of the house said, she understood his name was Thompson; and desired to ask him if he knew a captain Thompson who was in the East-India service? "Yes," said the old gentleman, "for he was my brother." And he began to relate such circumstances of him, as rendered the matter unquestionable. The lady was rejoiced at the discovery; "For," said she, "my late husband bought a small garden from captain Thompson, and the captain, hastening to sea before he had received the money, agreed for the purchase; thirty pounds were left in his hands, which were put in a bag, waiting the captain's return. But this never took place.—And at my husband's death, he left a strict charge to keep the money ready for him whenever he should call."

Mr. Thompson looked amazed at this discovery: his brother having been dead several years, and himself the only surviving relation, and the executor, and residuary legatee to his effects.

The first impression brought upon his mind, so soon as the lady of the house put the bag with the thirty pounds into his hand, was striking. He could not refrain, before them all, from breaking forth into expressions of devout gratitude to God; and falling upon his knees, with his eyes lifted up, he exclaimed, "Blessed be God! how gracious, how wonderful, thus to provide for my poor people at home! The money will be their's again." He hastened home to his friend, to inform him of what had happened; and so very full was his soul with joy on this occasion, that as he entered his house, he cried out, "Praise God forever!" Tell it in Gath; publish it in Ashkelon. Our God is a faithful God." His host was astonished, and for a moment thought him deranged. But when Mr. Thompson's first paroxysms of joy had somewhat subsided, and he related the event, his friend, as well as himself, found cause to say, "What hath God wrought?"

God seeth not as man seeth. His footsteps are often in the great deep and his ways past finding out. But although clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. Let his children trust in his providence and grace, assured that what they know not now, they shall know hereafter.—London Methodist Magazine.

POWER OF THE MIND IN RESISTING DISEASES OF THE BODY.

"The production of physical changes in a sudden and sensible way, by the action of moral causes, is comparatively rare, and difficult to

comprehend. Yet medical men do sometimes have an opportunity of observing changes effected by this power, which might appear incredible, and almost miraculous, to those not aware of the force of mental operations on the human organs. I could adduce many such cases.—Perhaps it will be proper to state one or two in detail.

"When some years ago, the metallic tractors were in the height of their reputation for the cure of diseases by external application to the part affected, the following experiment was performed by Dr. Haygarth, of Bath. Two tractors were prepared, not of metal, but of a substance different from the genuine tractors, and made to resemble them. These were applied, in a number of instances, with all the good effects of the real tractors. Among other remarkable cures was that of a person with a contraction of the knee joint, from a disease of six months' duration. After a few minutes application, this man was directed to use his limb, and to the surprise of all present, he was able to walk about the room. Such instances are not very unusual. Many empirics succeed by calling into action the same principle.

"I will relate another case of this kind.—Some time since a female presented herself to me, with a tumour, or swelling of the submaxillary gland of the neck, which had become what is commonly called a wen. It was about the size of an egg, had lasted two years, and was very hard, that I considered any attempt to dissipate it by medicine to be vain, and advised its removal by an operation. To this the patient could not bring her mind; therefore, to satisfy her wish, I directed some applications of considerable activity to be made to the part, and these she pursued, for a number of weeks, without any change. After this she called on me, and with some hesitation, begged to know, whether an application recommended to her would in my opinion be safe. This consisted in applying the hand of a dead man three times to the diseased part. One of her neighbors now lay dead, and she had an opportunity of trying the experiment, if I thought it not dangerous. At first I was disposed to divert her from it; but recollecting the power of the imagination, I gravely assured her she might make the trial without apprehension of serious consequences. A while after, she presented herself once more, and with a smiling countenance, informed me she had used this remedy and no other since I saw her; and on examining for the tumor, I found it had disappeared."—Dr. Warren of Boston.

AETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS AND DAMAGE by FIRE only, with a capital of \$200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

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Hartford, June 21.

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